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certain *esprit de corps* that induces all to go through the same performances. The supreme importance of unconscious suggestion is not to be exaggerated; as soon as this influence is duly recognized, we may expect uniform results, and not before. The case is given of a patient, never before placed under the influence of the magnet, who was asked to come into the room when the physicians were busy, and where, finding but one chair vacant, she naturally seated herself upon it. It had been arranged that this chair was close against a closet in which was a powerful magnet, constantly in action during the *three-quarters of an hour* that she was kept waiting, but without any result. When, however, the magnet was placed at her elbow, even with the current off, a marked effect resulted; proving conclusively the subjective nature of this influence. To show the same with regard to a psychic "transfert," it was arranged that patient A came with patient B to the suite of rooms of operation, where, unknown to A, patient C was placed; A entered one door, was placed with her back to the door leading to the room in which she naturally supposed B had been led, but which in reality was occupied by C, B having been dismissed in the hallway. B suffered from choreic movements, and instructions were given to C (whom A believes to be B) to remain quiet and allow a magnet (not magnetized) to be placed at her elbow; the patient caught the idea, and contractions and movements soon occurred as though the ailment of the absent B had been transferred to A. Here is "transfert" obtained purely by spontaneous suggestion. The same explanation Dr. Hückel uses for all of the apparently physical phenomena of hypnotism, arguing everywhere that the results are expected, are according to an analogy which the subject appreciates, are quite *natural*, and that unconscious suggestion is the most fertile of all sources of error.

Der Hypnotismus und seine Strafrechtliche Bedeutung. Dr. AUGUST FOREL. Zeitschrift für die gesamte Strafrechtswissenschaft, IX, 1, 2. Berlin and Leipzig, 1888, pp. 65.

Dr. Forel, the renowned alienist, gives a most admirable presentation of the main facts of hypnotism, for the benefit of the legal profession, who, he believes, will soon have to busy themselves with the possible criminal acts involving this condition. Dr. Forel is a warm adherent of the Nancy school, having derived his interest in the phenomena from Dr. Bernheim himself, and having succeeded in obtaining in Switzerland precisely the same results so brilliantly demonstrated at Nancy. While his exposition contains little that is new, it is extremely well arranged, abounds in accurate and helpful distinctions, and emphasizes strongly the affiliation of the hypnotic sleep with ordinary sleep. Suggestion is the secret of all the phenomena; when we go to sleep we do it by assuming an accustomed attitude, in an accustomed place, and so on. All this is an auto-suggestion. Education is largely a matter of suggestion skillfully applied; one teacher excels another in the art of suggestion. Some individuals readily act under the influence of another's advice or will; others are born to command, carrying with them a manner that enforces obedience; witness Napoleon. Even those who are hypnotizable do not altogether lose their individuality, and a criminal suggestion is more easily carried out by persons with a weak moral training. That, however, real dangers exist in this direction, Dr. Forel fully

believes, and suggests methods for the detection of such crime. But he admits the problem to be in an unsatisfactory condition, and that when once this method becomes general, the courts will have to act promptly. One of his remedies is to suggest to each patient that none but he (Dr. Forel) can hypnotize them. The main source of danger comes from the amnesia following a hypnotic suggestion; the patient believes that his motives are his own, and thus experimentally proves the dictum of Spinoza, that "the illusion of free will is nothing else than the ignorance of the motives of our acts."

Ueber Hypnotismus. Dr. HERING. Sammlung naturwissenschaftlicher Vorträge, Dr. Ernst Huth, II, 2. Berlin, 1888, pp. 16.

A somewhat rambling general address, describing in an unsystematic and uncritical tone the chief facts of hypnotism. The author represents no particular point of view, and has evidently not gone very deep into the topic. He was urged to give the address by the interest aroused in the phenomena by a traveling mesmerist.

Hypnotismus und Wunder. Ein Vortrag mit Weiterungen. MAX STEIGENBERGER, Domprediger. Augsburg, 1888, pp. 23.

Even the church has entered the arena of hypnotism. A passing analogy between the trance states to be found in hypnotics and the religious ecstasies of saints is sufficient to arouse in the author a fear lest the accredited church miracles will lose their hold upon the people. He therefore feels himself called upon to denounce hypnotism as partially the work of demonic agents, and to show the radical difference between miracles and hypnotic wonders. He argues that as long as hypnotism cannot explain *all* the wonders of church history, it is idle to consider it at all. One could hardly expect a sympathy of attitude or logic between the church and science on this point, but it is curious to see what shape this mutual misunderstanding takes.

L'Hypnotisme expliqué dans sa nature et dans ses actes. Mes entretiens avec S. M. L'Empereur Don Pedro sur le Darwinisme. Dr. CONSTANTIN JAMES. Paris, 1888, pp. 66 and 23.

It is with the first of these papers that we have to do. It contains a very curious collection of remarks upon hypnotism; a word or two on the nervous system; a clipping from the newspaper describing one of Dr. Luys's hypnotic seances, and so on. The author does not believe in hypnotism, and believes it creates diseases rather than cures them. It is dangerous to public health, it is immoral, and it is not a science at all. There is a good deal of deception about it, and the operators are the dupes. Hysterical subjects are not to be credited, and the whole movement is a "craze" that will have its day and be gone. Dr. James is a peculiar as well as a vague writer, and it is difficult to understand his point of view. Whatever is justifiable in his position seems to be grounded upon an opposition to the sensational and miraculous treatment of hypnotism now so prevalent in Paris.